[Chaco Period]

she has spells of nausea and is particular about her food. In general the mother of a young woman informs her about her condition. The Terena have two words for pregnancy, *ikaikoné* and *kochuechâti*. The Terena distinguish between a married man who is a father and one who is not, a father being called *imá* and a childless man, *máa*.

In the past, infanticide and abortion were practiced. Whether this was an original Terena custom or was taken over from the Mbayá is not certain. As the Arawak-speaking Guaná did not practice infanticide there is a strong likelihood that the Terena took over this custom from the Mbayá. The explanation the Terena now give for infanticide is that it permitted a family to have male and female children alternately. If the first child was a boy, the second should be a girl and if a boy was born, he was put to death by being strangled at birth by the midwife. If a family had too many children, or if children were inconvenient, the expectant mother would go to a shaman who would make her drink a beverage prepared from certain roots. If this failed the mother might still have the child strangled. If a male child was due to survive, twins, if they were a boy and a girl, were accepted; but if both were boys one would be killed. Twins were due, they believed, to the fact that the mother had eaten double fruits.

If the child was wanted, the mother, in the past, gave birth in her own home, attended by her mother or mother-in-law. Shamans were called only in cases of difficult birth. The husband must cut the umbilical cord, *uró*. As far as the Terena remember, no special knife was necessary to perform this act. The *uró* was later used as a charm in cases of difficult birth by being placed on the abdomen of a woman giving birth. In order to give birth the mother squatted on her heels, supporting herself by holding on to some stationary object. The midwife would massage her abdomen and assist in the removal of the child. The midwife then washed the child and gave it to the mother; she then rested for 6 days before resuming her duties.

After the child was safely delivered the husband would go out in search of "palmito de bocaiuva" for his wife, for these palm shoots were believed to induce a bountiful supply of milk. It was the duty of the paternal grandfather to give a name

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to the child, the name usually being that of a relative long dead. A mother suckled a child until a new baby was born or until the child was able to eat solid food. A child was carried strapped on the mother's back by a belt called *apóone* or held by the same strap in front while suckling. For short distances small children were carried straddling the hip of the bearer. Childbirth appears to have been treated purely as a secular event, for the Terena remember no special ceremonies or rites connected with it.

Today, childbirth is treated in the Brazilian fashion. In cases of difficult birth the missionaries are present to give medical help. They also give advice in the care of children. The infant is baptized into either the Catholic or Protestant faith. In addition to receiving a Brazilian name, the child also receives a Terena name. It is whispered that abortion and even infanticide are still occasionally practiced.

PUBERTY

Although the puberty ceremony for boys and girls is no longer practiced, the Terena say that in the past each family celebrated the coming of age of its children, only the chiefly class giving a public ceremony. When a chief's daughter reached the age of puberty, *iyoti*, her kinswomen fastened a small bell, *tohí*, over the doorway of her house, which was periodically struck by one of the women. The girl painted her body black with "genipapo" or red with "urucú" and sat cross-legged on a reed mat in the center of the house. The women of the village then brought cotton and beans which they threw over the head of the girl. The kinswomen of the girl gave the visitors food and drink. There was no long period of seclusion, as this ceremony lasted for 1 day only.

Even today, menstruating women paint themselves black and abstain from washing as in the past. Contact with water is believed to cause the enmity of a certain water witch that lives in a lake or river and controls the supply of fish.

In the past, the sons of the chiefs went through a public ceremony at puberty called *tima*. The principal part of the ceremony consisted in the boy approaching his father dressed in a light-red blanket which he took off, then donning a dark-red blanket handed him by his father. The dark-red blanket was a symbol not only of adulthood but

161 /39 cont./
241 time immemorial and are concentrated in village communities,
361 of which there are eleven at present. I have the chief of the
115 village of Mureira, whom the Brazilians call José Correia, to
[622] thank for the following information. His Tereno name was at
[551] first Kalpetí, which means "left-hander," but it has only the
significance of a name, so it was a coincidence when José
553 actually became a left-hander later. An old man who is a close
602 relative of the mother or the father gives the name immediately
after the birth. When José's mother died, an old relative of his
[768] father gave him a new name: Nakilí. That is, if one of the
parents dies, all the children of the family receive different
names so that the surviving parent will not be reminded of the past
by their previous names and become sad. If the surviving parent
dies, the names of his children are not changed again. The
names of other persons, for example, of the widower or widow,
remain unchanged after a death.

775 The spouses find each other again after death and then re-
829 main together. My informant, who is a widower, says:
I still have the hope of meeting my wife in the next world. -- I
ask how the next world looks. -- He says: The next world is
764 like here. Formerly the deceased was thrown into the water or,
725 when that was not possible, burned. When one was dead, noth-
ing came out of him; only the intestinal worm came out, if it
had been the sickness. In the water the deceased again becomes
an animal. He was an animal before he was a Tereno. The
burned one also becomes an animal, When the animal dies, it
goes on living in the next world. The next world is under the
earth. My life never stops completely.

843 Long before the birth the father and mother do not eat the
armadillo, the small ant bear, or the fruit of the araxikŭ, be-
cause otherwise the child would die in the mother's body and not
846 come out. They practice the same avoidances after birth, too,
and lie down in connection with it. The mother lies down for a
long time; the father, however, now lies down for only two or
three days; formerly it was five days.